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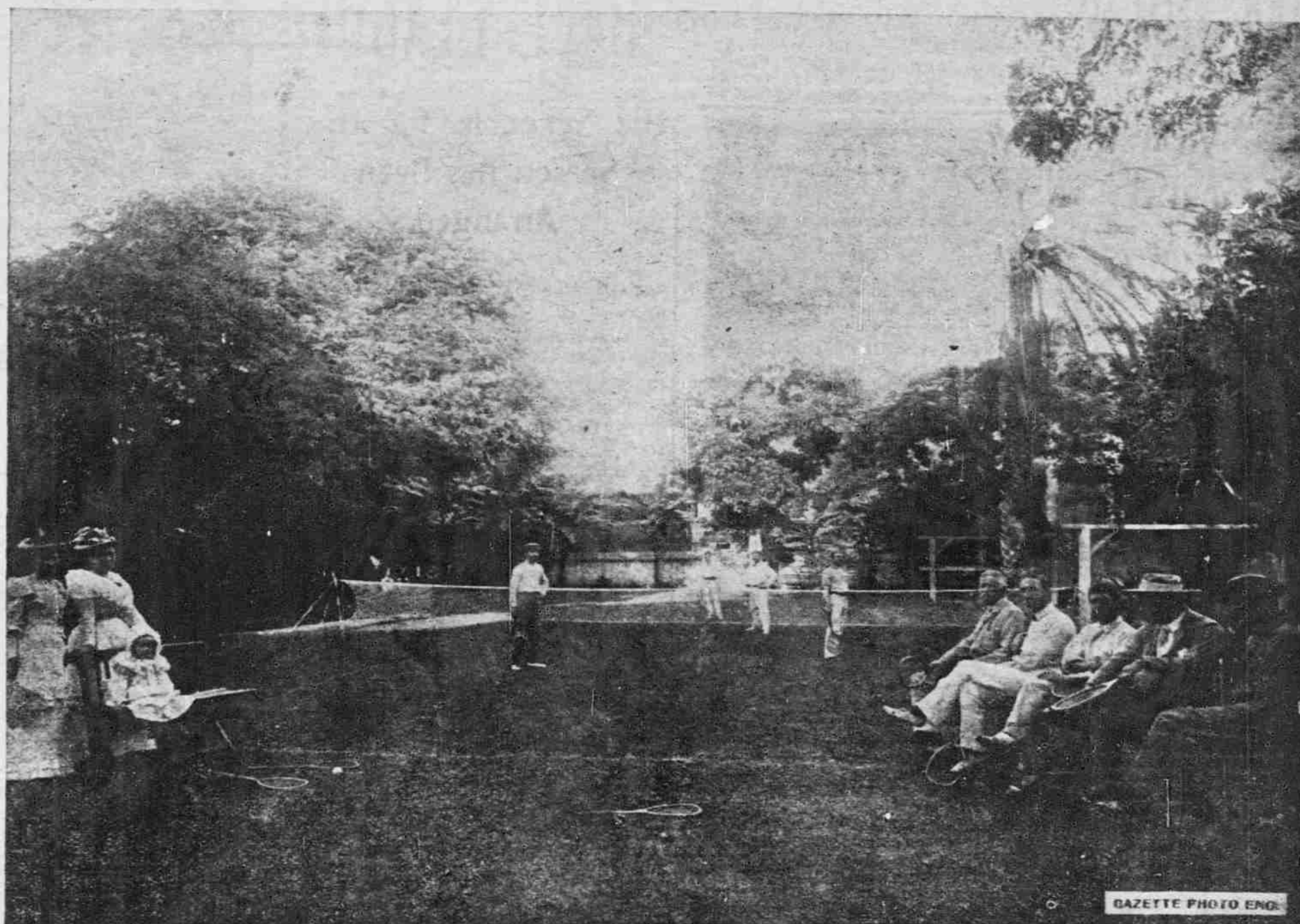
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OLD HONOLULU SCENES



THE OLD ARLINGTON GROUNDS, NOW CLEARED AND PARTLY USED AS THE SITE OF BISHOP STREET AND THE YOUNG HOTEL.

TEACHERS OBJECT TO REDUCTION OF SALARIES

Editor Advertiser: It has been reported that there is to be a reduction of all Territorial governmental salaries. It would be well to ascertain what proportion of the bread-winning population are in the Territorial employ. Why should this part of the bread-winning population be taxed while the rest are exempt? When the legislature framed the law creating an income tax, they exempted all persons receiving incomes under \$1000 a year. Now it is proposed to tax a large portion of the incomes exempt under the law and that at the enormous rate of twenty per cent.

The necessity for this reduction, or rather the necessity for retrenchment of some sort, has arisen from the unwise administration of affairs and the gross incompetence of the Legislature. The whole body politic should be responsible for the unwisdom of its legislative representatives and the evil results of the mistakes made by the Legislature should be borne alike by all the people and not by one class of the body politic, the salaried officials of the Territory.

Some people are inclined to look upon the salaried official as overpaid, if so, then why did the people ever give him that salary. However the vast majority of salaried officials do not receive fat salaries. Many are merely making a living by practicing strict economy. The government employee is regarded as the servant of the people. Still according to our twentieth century rendering of servant it is very far removed from slave. The government official gives or should give full service for the salary received, but if the government gets hard up he could hardly be expected to put his hand in his own pocket to help the government out. When the government demands that he shall render up twenty per cent of his salary, he is reduced to the position of a slave. When the government reaches this point it takes on that same character which is so much deplored in the capitalist who reduces wages when he is losing money on his investments, or when he desires to accumulate greater wealth.

However in the case of the government official the situation is far worse than it is with the laborer for the latter may have recourse to unions, but the former must bear it. If he kicks he may lose political influence and as a rule he can not afford to give up his job, so he is compelled to become a cringing slave to his employer. Unions can not be formed, or strikes made, because of the everlasting politics connected with it all.

Take the Educational Department of the Territory alone. Exclusive of the heads of the department the salaries are very meagre. There are in the employ of the department upwards of four hundred teachers, about one-third of whom receive from one hundred and twenty to six hundred dollars per annum or from ten to fifty dollars a month. With a reduction of twenty per cent the fifty dollars melts to forty and the ten to nine dollars and eighty cents a month. This too in a country where living is high so that even our Governor has asked the United States government to raise his salary fifty per cent because of the expense of living. When board and washing have been deducted from a salary of forty dollars a month little remains and, just think what is left in salaries below that.

Of the teaching force less than one hundred receive seventy-five dollars to two hundred a month. Many people who look upon teachers as overpaid idlers will feel no compunction at the reduction of their salaries, but there are many families who will feel a decided change in their affairs if the teaching member is cut off twenty per cent. Many of the teachers will be compelled to give up their much needed summer change because of this injustice. Furthermore the majority of

the teachers not being voters can not help themselves in the choosing of a better legislature for the future. In the case of a twenty per cent reduction of the officials of the Territory we have the injustice of unequal taxation and in the case of the teachers we have the added wrong of taxation without representation, two principles which are un-American and incompatible with a Republican form of government.

SUBSCRIBER.

MEXICAN COTTON BOLL WEEVIL

Honolulu, Hawaii, March 12, 1904.

Editor Advertiser: I note in your issue of even date an editorial comment as follows: "Do we get the cotton boll-worm with the cotton or does it come separately?" I assume you refer to the young or larva of the so-called "Mexican Cotton Boll Weevil" which is at present receiving such widespread attention because of its serious attacks in the cotton growing districts of the Southern States. This insect is a beetle, *Anthonomus grandis*. The true "Boll Worm" of the cotton is the young or larva of a moth whose name is *Heliothis armiger* and is already present in the Islands, feeding to a limited extent on various plants. This latter insect was first recorded here in Hawaii by Mr. Blackburn some twenty-five years ago, he having resided here seven years previous to 1884 and reported more recently by Mr. Meyrick in his work on Lepidoptera (moths) in Fauna Hawaiensis.

Regarding the "Boll Weevil" in general I enclose the bulletins of our department regarding same (Exhibits C-E).

The particular point I wish to make is the little danger of the boll weevil coming "with the cotton or separately." The question is well summed up in Exhibit C, page 24, referring to the possibility of the weevil reaching other producing countries: "This could be easily avoided by fumigation of the seed or by leaving it sacked in storage rooms isolated from new cotton for a year previous to shipment."

The pest is an enemy of the boll and not of the seed. It would occur in the seed only by being carried through the mill in the seed cotton brought to be ginned. Such seed is easily cleared of the weevil by fumigation with carbon bisulphide.

Naturally in introducing seed the infested districts would be carefully avoided but even should it be necessary to obtain some particular seed from the infested localities there would be absolutely no danger of bringing the "worm with the cotton." Since cotton would be shipped from and not to the Islands there would hardly be any other channel. Should cotton growing become an industry there would be a real danger in uninformed persons sending to the infested regions for seed which might be sent through the carelessness of the person to whom the request was made. This however is hardly possible when so much has been written in warning against shipment without the proper precautions.

Any or all of the enclosed bulletins are available for distribution as is also any further information this station can give. The question of producing cotton or protecting it from its enemies is a matter of education and one which legislative enactments cannot control. Acquaint the general public with the proper methods and real dangers and more is accomplished than can ever be possible with the strictest of quarantine regulations with an uninformed public.

Very truly yours,
D. L. VAN DINE,
Entomologist, Hawaii Experiment Station.

MADOC'S LOST COLONY; LEGEND OF LOUISIANA.

Prince Madoc, the Welshman, discovered America in the year 1170, according to the old Welsh traditions. Catlin, our greatest authority on the American Indians, declared that he discovered the descendants of Madoc's followers in the Mandan tribe of Indians on the upper Mississippi.

The legendary story of Madoc and the Welsh Indians is one of the oldest and most persistent in America. The opportunity for the triumphant vindication of its truth has been lost through two astonishing calamities—the burning of the Welsh literature by King Edward I. and the destruction of the Mandan tribe by smallpox in the winter of 1837. Such cataclysms of themselves would have caused the death of any ordinary tale, yet a belief in this venerable and interesting account of pre-Columbian discovery is generally held by those who have investigated the story. More than 300 years ago it was related in the histories of England with all confidence. A century later Welsh travelers in America began to find Indian tribes speaking Welsh and possessing Welsh manners and customs. The revolutionary war put off the investigations of the subject, and the Welsh Indians removed beyond the Mississippi to the northern part of the province of Louisiana.

Southey published in 1805 his poem of "Madoc," which awakened new interest in the subject, but the Welsh Indians were far away. Catlin found them at last, in the Mandan tribe in what is now North Dakota, and he published the results of his investigations. The awful scourge of the smallpox in 1837 wiped out the tribe. Of 1,600 members only two or three dozen were left. These were mostly women. They fled in horror from the pestilence, and were adopted by other tribes. Scarcely a word of their legendary history has come down through their 200 or more descendants, who live with other Indians in the villages about Fort Berthold at the present time.

The destruction of the Welsh books 600 years ago and the disappearance of the tribe from the face of the earth have caused a feeling of timidity on the part of their later historians, and the entire matter is left to the field of folklore and archaeology; yet sober history has taken up as fact a thousand matters not half so well supported by evidence.

Prince Madoc, commander of a fleet, fled from his brother David, who became a Macbeth in ambition and tyranny. Sailing straight to the westward, he discovered land. He returned to Wales, but with a large company, in ten ships, he sailed away again and was never heard of more.

The Mandan Indians were lighter in color than any other Indians. The men were bearded. Their hair was generally reddish and wavy, like that of the Welsh. Many of the common words of their speech were exactly or very nearly identical with the Welsh words of the same meaning—such as the personal pronouns I, he, she, it, which from their nature were most frequently used; also such common words as father, Great Spirit, hammock, head, call, no. Further, the Mandan speech possessed the harsh gutturals and the general intonation of the Welsh.

"It's a very true saying," said the quoter, "that 'one swallow does not make a summer.' " "That's true enough," replied Gayboy; "but if it's a good deep swallow and the stuff's all right, it will make you forget it's winter."—Philadelphia Public Ledger.

Binks—"Fact is, old chap, I find that drink interferes with my work, so I have decided to knock off work."—Glasgow Evening Times.

WALTHAM WATCHES

Emerson, the Eminent Philosopher, in an Essay on Eloquence said, in speaking of a man whom he described as a Godsend to his town, "He is put together like a Waltham Watch."

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